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a Sermon delivered
on the death of his
Excellency, William
Custis, by James Barnaby
A.M. Newburyport.
1825



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SERMON,

DELIVERED AT SALISBURY, MASS.

ON THE

DEATH OF HIS EXCELLENCY

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WILLIAM EUSTIS,

FEBRUARY 13, 1825;

AT THE REQUEST OF THE OFFICERS OF THE

4TH REGIMENT, 2D BRIGADE, 2D DIVISION,

MASSACHUSETTS MILITIA.

BY JAMES BARNABY, A. M.
PASTOR OF THE BAPTIST CHURCH IN SALISBURY.



NEWBURYPORT:
W. & J. GILMAN, 9, STATE-STREET.

1825.

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REV. MR. BARNABY,

The undersigned, being a Committee in behalf of the Officers of the Fourth Regiment, Second Brigade, Second Division, Massachusetts Militia, tender to you their thanks for the excellent Discourse delivered by you this afternoon, on the death of His Excellency WILLIAM EUSTIS, and respectfully request a copy for the press.

SAMUEL WALTON,
DUDLEY EVANS, } *Committee.*
DANIEL WEED,



REPLY OF THE AUTHOR.

GENTLEMEN,

The Discourse delivered at your request on the death of His Excellency WILLIAM EUSTIS, though not written with the most distant idea of publication, is respectfully submitted.

Yours, &c.

J. BARNABY.

SERMON.

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S E R M O N.



JOB xxxiv. 20.

IN A MOMENT SHALL THEY DIE, AND THE PEOPLE SHALL BE TROUBLED
AT MIDNIGHT, AND PASS AWAY ; AND THE MIGHTY SHALL
BE TAKEN AWAY WITHOUT HAND.

ALL events throughout the universe, take place at the appointment of God. He originated them at first, and they are effected at his will. All things were made by him ; and, under the direction of infinite wisdom, subserve the great object for which they were made. The constancy and uniformity of nature strikingly impress the mind with a conviction of the existence of the Great first cause. The proofs of this also, are repeatedly manifest along the journey of human life. Blind, indeed, must be the person who traces no evidence of infinite wisdom, in the works of nature. He must forget himself, and plunge into all the windings of skepticism, to lose sight of Him who balanced the earth upon nothing ; “ who measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” And, although atheism may have supported herself by the regularity and immutability of nature, still, to the thinking mind, it strikingly exhibits an irresistible proof of the existence, power, and wisdom of God.



Man strangely loses sight of Him, who hides himself behind these visible appearances. He sees no evidence, and feels no need of him, while order and regularity remain. But the very constancy of nature in all her operations, irrefragably proves his existence, as the Creator and upholder of all. If we survey the planetary system, and mark the uniformity and regularity of all the heavenly bodies in their motions, we are no less surprised at their order and harmony, than when contemplating the order and succession of changes of the seasons. They both alike manifest the existence of God; and become a mirror by which he manifests himself to his creatures. Both the day and night afford their testimony; and the secret silent revolutions of the heavens, defy the attack of infidelity.

God, as if he had spoken by an audible voice from heaven to his creatures, by all these evidences, has in the same, manifested the unchangeableness of his nature, and righteousness of his government. Nature follows her own laws. But those laws are established by infinite wisdom. In one instance alone, has she departed from that order by which she was at first regulated, and in that, by the authority of God. By all around you then, in heaven above, or on the earth beneath, and all within you, do we call on you to acknowledge his existence, who framed all things by the word of his power.

No event transpires without his notice. As he gave life and animation to all, so all depend on him for a continuance of it. "By him kings reign, and princes decree justice. By him princes rule, and nobles, even all the judges of the earth." Man is turned to dust; he crumbles, and mingles with the particles of earth from whence he sprang. And it is strikingly accordant with these views, that the truth of the text is so repeatedly verified in the experience of every age. Both great and small, young and old, learned and ignorant, ruler and subject, are alike concerned in that event which turns man to dust, and puts an end to all his greatness. He, who, by the suffrages of



a free people, has been called from the more private walks of life, and raised to posts of honour and usefulness, is equally dependent for a continuance of that life, on the Maker and preserver of all, as the meanest reptile that crawls on the face of the earth.

One event happeneth to the righteous, and to the wicked; to the prince and the subject. "They shall die like men, and fall like one of the princes." To the man whose hairs have bleached on his head in the service of his country, and the child of a day old, death levels her shafts, and all his boasted greatness fades at once.

In every instance of mortality which you are called to witness in the course of human life, you are called, also, to witness in it the displeasure of God against sin; and how certainly he will carry into effect that irreversible sentence denounced upon man, "Dust thou art, and unto dust shalt thou return." Nothing in the system of human events, more palpably exhibits this truth, than the general and universal pestilence, by which the whole of our race is smitten, and hurried in successive generations to the dark caverns of the grave. And thus from age to age, he gives us the most striking proofs of the holiness of his nature, the just demerit of transgression, and how entirely dependent is man on his Maker.

We know not how to judge, nor where to find the fell precursors of mortality. But we often witness the appalling scene, when a family is called to drop the tear of sorrow over the tomb of an endearing friend; and a nation to weep over the sepulchre, and lament the departed greatness of a distinguished statesman. This has been the lot of this highly favoured nation. Her Senators and Rulers have fallen, and mingled in one common grave with their fellow citizens. And, so common has the gloomy scene become, even among the great and good, that, like the idle ripple of the stream, we pass it almost unheeded.

Neither can nations become so great and powerful, as not to need his mighty energy in their support.



Their foundation is laid in rottenness. The basis of their existence is established in the earth. This must give way, when the former things shall pass away; and these fabricks of human invention crumble to atoms. Their nobles perish at his rebuke; and, at his word, they are hurled from their lofty eminences. Though nations boast of their strength, and defy the power of omnipotence, yet at one breath, they fall: and their rulers, like other men, are consumed of worms.

Nor is any individual too insignificant to be regarded by him. All are his creatures, and receive his paternal care. The poor as well as the rich,—the subject as well as the ruler, shall share in the benevolence of HIM “whose loving kindness is better than life.” And, when he, who spake man into existence at first, sends his messenger, the distinctions which now exist, will be lost. And, “in a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand.”

These words seem to be a comment on the conduct of Job, by Elihu, for the harsh expressions which dropped from his lips in the heat of his dispute. And from the verses immediately connected with the text, it appears equally applicable to nations and individuals.

If it were improper to charge earthly princes with impiety, how much more to accuse HIM who is the maker of all things, with injustice; and who regards all his creatures with equal interest. At his pleasure whole nations, in their midnight security, are unexpectedly hurried into eternity. And the most powerful princes, and useful rulers, are, by his immediate influence, hurled from their thrones.

The history of the Jews is a striking comment on the passage in the former sense. Though a highly favoured nation, they were subject to many reverses of fortune. While they pursued the path of virtue, they possessed the gate of their enemies. Their rulers were from the midst of them. Their substance increased, and their leaders were exactors of righteousness.



But when, by a deceived heart, they were turned aside from the path of wisdom, they found by unhappy experience, that it was an evil and bitter thing to forsake the God of their salvation. Withdrawing the hovering and protecting wing of his providence, they were entirely defenceless; and that, which before was impregnable, is vulnerable at every pore. Scattered among the nations of the earth, who knew not the God of Jacob, they were plundered and enslaved. Their great men died;—their nobles perished from among them;—and they became an easy prey to the merciless hand of every invader.

The experience of every man attests the truth of the passage in the latter sense. The poor as well as the rich—the ignoble, as well as the noble—the Governor as well as the citizen, are assailed by the shafts of death, and the silence of midnight witnesses their exit from time into eternity. No individual can bid defiance to the king of terrors; or resist him in his universal reign. By a silent certain step he advances till he seizes his prey; and he, who, but yesterday, walked in the greatness of his strength, to day stands a solemn spectacle of all human greatness.

Among the many important reflections suggested in the text, we shall invite your attention to the following; viz. *Posts of honour and usefulness are no security against the imperious demand of death.*

I. We shall explain and prove this truth;—and

II. Apply the subject to the present solemn occasion.

First—We shall explain and prove this truth.

In the language of an inspired prophet, we may exclaim, “How are the mighty fallen!” Death has levelled her envenomed shaft, and embraced a distinguished fellow citizen, the Governor and Commander in Chief of this Commonwealth, in her ruthless arms. In this mournful scene, a gloom is cast over our political horizon. The sun lowers on our heads, and, the



inhabitants of this distinguished republick, as if addressed by a messenger from heaven, are admonished to look up, and mourn for their sins before Him, against whom they have offended.

Called then, as we are, fellow citizens, to mourn the loss of a distinguished, honourable, and experienced counsellor and statesman, we would drop the silent tear over his sepulchre, and offer up the devout desires of our souls to God, that this righteous event may be sanctified to the civil and military Officers, and to the people in general. It may, indeed, be said "a great man has fallen." Though the shafts of malice may have blunted their points in their former attacks upon his political character,—though party invectives may have exhausted all their force in assailing his reputation, they fall pointless at his feet; while, silent in death, deaf to all their murmurings, he has stepped beyond the reach of their hate, and sleeps to wake no more, until the trump of God shall bid the slumbering dust arise. He has closed a distinguished and valuable life, spent in the service of his country; and entered that world, from whose bourne no traveller can return. There he will receive the reward of the deeds done in the body. What we can say of him he will neither know nor feel. Gladly would we draw the mantle of charity over his imperfections; and perpetuate his virtues to the latest posterity. Remembering that, "To err is human; to forgive divine." Distinguished men of every age, have witnessed the uncertainty of human life and human greatness. As far back as the existence of man can be traced, we have witnessed not only the egress of those who have walked the more humble paths of life; but men of talent, of piety and usefulness, have fallen victims to the iron grasp of death.

The history of the Israelites strikingly exhibits this fact. That nation could never have been more secure, than when guided by the hand of the meek, the just, and prayerful Moses; and never more happy and powerful, than when cheered forward by him who



said, "As for me and my house, we will serve the Lord." Could Athens ever have boasted of greatness to be compared with that which she experienced, when guided by the hand of Aristides the just? And would it be more than a just tribute to the memory of Washington to say, that the nation was never more happy, than when her destinies were at his control? But these men of incalculable worth are no more. And, if the glory of a nation in any measure consists in their rulers, how has it departed. Their merit, their worth, or their virtues, could by no means screen them from the king of terrors.

But to the histories of other countries we need not appeal. We need only to become acquainted with our own, to feel the chill of mortality in our veins; and see death marching in all her greatness. To use the language of an inspired prophet, "Your fathers, where are they? and the prophets, do they live for ever?"

Who among the sons of the Revolution, (among whom our much lamented and venerable Chief Magistrate, held a distinguished place,) now live to reap the fruit of their toil and blood? Many bravely fell by their arms in the field. And of those who survived the scene of action, few now live to drop the tear over the ashes of our venerable and highly respected patriot. He whose name is ever dear to an American citizen; the glory of our arms, and honour of our counselors; who conducted her in her triumphant march to the tree of liberty, now sleeps in sweet repose in the grave! And with him, his companions in arms, distinguished for their wisdom and sagacity have fallen to rise no more. Death hath made her imperious demand; and those who defied the point of the sword, fall under her palsyng arm.

Among the Governors of our own state too, we have witnessed men distinguished for piety and talent. These rest from their labours, and their works do follow them. They have defended and secured the rights of a free people. Lured to office, not by motives of ambition; but called by the suffrages of their en-



lightened fellow citizens, though they could not boast of the titles of Lords and nobles by birth; yet, of the honour of meriting the favour of those who should ever regard the rule of greatness by the rule of goodness.

Fresh in your memories, doubtless, are the names of many distinguished statesmen, who, with honour, have filled that chair of state which was recently occupied by him, whose death we this day lament. The names of Sullivan, Brooks, and others, the majority of whom, now rest from their labours, will be perpetuated on the pages of history, and in the breasts of the citizens of this Commonwealth, so long as acts of greatness and usefulness distinguish a fellow mortal. He, too, in whom was reposed, not the interest of a state only, but of the whole community; who, under the guidance of heaven, arrested the progress of tyranny,—reared the standard of liberty; and called a free people to rally around it, will not be forgotten. The virtues of such men we would cherish: their spirit we would imbibe; and humbly pray, that the mantles of these Elijahs may fall upon our Elishas. Like him may we pray, “My Father, my father, the chariot of Israel, and the horsemen thereof.” But like their ancestors, under the wasting hand of time, their sun has declined. Like them may we live, and like them die.

If we examine the history of the Israelites, from the commencement of their march from Egypt to Canaan, we see a painful evidence of the important fact, that posts of honour and usefulness; yea, even virtue itself, is no security against the assaults of death. Among all that body of people, who fled from under the oppressive hand of Pharaoh, none but Caleb and Joshua were permitted to enter the land of promise. The meekness of Moses, nor the faithfulness of Aaron, could screen them from the universal destroyer of man.

The history of the church; indeed, the history of the world, for nearly six thousand years, presents but a mournful picture of human greatness, and human depravity; and, at once, establishes the words of the great apostle to the Gentiles, “For as by one man sin en-



tered the world, and death by sin, so death has passed upon all men, for that all have sinned."

None among the adventurous pilgrims, who first set their feet on Plymouth Rock, now live to celebrate that important event; or enjoy the sweets of life under the tree of liberty and peace. And but few of the veterans of the revolution, still survive the wreck of time.

To this catalogue of worthies, who now slumber in death, we might add, the names of those who have stood as the messengers of heaven to men; and whose talents have shone in vindicating the christian religion, and establishing the freedom of our country, on the broad basis of truth and education. The names of such men, are not to be erased from the list of those who died in the greatness of their strength, and in the service of the church and their country. Their work was the work of mercy, and their labour the labour of love. They too, have fallen, but their virtues are perpetuated.

Liberty like ours, is the more highly to be valued, as it not only secures the right of protection to our persons and property, but lays the broad foundation for the diffusion of knowledge among all classes of men; and secures to every man the liberty of conscience. The sons of liberty may become the sons of science. The means of education are confined, not to the narrow limits of a few, but liberally bestowed upon all.

Ignorance and vice are no commendations to posts of civil and ecclesiastical authority in a government, where virtue and knowledge alone is power. He who has been the most energetic and effective in the promotion of virtue and suppression of vice, and the establishment and support of education, that grand engine, which stands as the support of a nation's rights, is surely the great man; and will ever be had in remembrance by every son of science and religion. As long as vice is censurable, and virtue commendable, so long will that man's name stand on the perishable records of our country; and be cherished in the bosom of every philanthropist.



The great and good of every age, aware of the foul stain of ignorance ; and of its baneful effects even on civil bodies, have exposed themselves to her shafts, in order the more permanently to perpetuate the civil and religious rights of man. Nothing so completely binds the manacles of slavery on a people, as ignorance and vice. The former, by playing on them a kind of imposition, which they cannot resist. The latter by feeding their corruptions, and rendering them regardless of every principle of virtue and honour. This is palpably the condition of Spain ; and all other hereditary governments ; where crime and slaughter are a substitute for virtue and religion. Too ignorant to choose,—too weak to resist,—and too corrupt to improve,—they wear the galling chains of tyranny and oppression. God save this state and nation from magistrates, whose hearts are not deeply imbued with the soundest principles of virtue and religion. And may the happy era soon arrive, when the bigotry of party, shall cease ; and the supporters of ignorance and vice, receive their reward, by an ejection from those elevated posts, which ought to reflect honour on the nation.

The messengers of truth, alive to the interests of humanity, have not laboured in vain. They have not slumbered at their posts. But have successfully cooperated with the statesman in laying the chief corner stone of this noble building, the permanent establishment of free schools. And, at once, have supported the cause of virtue, and given permanency to the freedom of man. But where are these messengers of heaven ? Do they live for ever ? No : like other men they have fallen to rise no more ; and, with our much lamented Chief Magistrate, are mouldering to dust.

Here suffer me to arrest the progress of thought ; and invite you to reflect on scenes which are more immediately within your knowledge. Scenes which have roused all your feelings, and caused nature “even to weep around you.” What individual in this assembly has not wept over the tomb of an affectionate



parent—a kind brother—a fond child—or an endearing companion? And, but a few more rolling years, ere these sons of hardihood and freedom; yea, this listening audience, will but live in the memory of another generation. “Surely in a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand.”

Man was made in the likeness of his Creator. And in this moral image alone consists all his greatness. Had he remained in that moral state, the mournful scenes which have so often wrung the bosom of the fond relative, would not have been experienced. Happy in the favour of his God, that delightful spot which gave him birth would have been the seat of his residence. And under the smiles of heaven; might have bid defiance to the fell destroyer of man. But when he fell, the crown fell from his head. Shame and sorrow became his constant though wretched companions. Debased and ruined, he became prey for worms. “Dust thou art, and unto dust shalt thou return:” yea, “dying, thou shalt die,” is the irreversible sentence of heaven.

In looking over the history of nations, but one scene presents itself to our view, their birth and downfall. In the greatness of their strength, the worm preys upon them, and they fall in ruinous heaps. The circumstances connected therewith, are but the history of intervening events, which expedite their ruin. This is more especially true of individuals. A man rises from childhood, to posts of honour and renown. He marches with the march of time, and in the midst of all his labours, and usefulness, the cold hand of death is laid upon him, and his body is consigned to the bosom of the earth. The land which gave him birth, falls upon the lid of his coffin. And soon, by the wasting hand of time, will the letters upon his grave stones, which were designed to perpetuate his memory, be entirely erased. Thus in succession, his place is occupied by others, until the present shall give place



to that state, where, both the ruler and the subject shall stand at the impartial bar of heaven; and all distinctions of office be for ever lost.

It may not be improper here, to glance a thought at what may be considered real greatness. While virtue exalteth a nation; sin is a reproach to any people. And whenever it meets with support, either in individuals or nations, will find its way to the ears of Him, who will, in every instance punish it. A wise people will particularly regard the moral character of men who sustain important offices of trust in the nation. The experience of nations has proved the advantages of virtuous rulers. Of this, we persuade ourselves, the enlightened people of this State, have not been unmindful; nor in every instance unsuccessful.

But of the characters of men held up for office, we are not to judge by the electioneering papers that are circulated. The veil of prejudice must be drawn aside. If this were our rule of decision, (the people themselves being judges,) few good men have ever occupied those offices which demand character and talent.

To render a free government permanent and sure, there must be virtue in the people, as well as in their rulers. The glory of good rulers and a virtuous people is often reciprocal. With what honour does the sun of the morning beam on the earth in a cloudless day! When magistrates dignify their office by acts of virtue and humanity; and in the support of those institutions which give permanency to a republic, how resplendent is the glory they reflect on the people they govern! Their administration is as refreshing as the vernal showers, and invigorating as the morning dew. Such a ruler is to his subjects, what the sun is to this lower world, rising in his strength. How far this has been the case with him whose memory we perpetuate, we leave for him, who shall do justice to his memory, to decide.

That greatness then, which entitles to office in a free government, is, a strong and ardent attachment to the interests of the people. To be successful in la-



bouring for the good of a community, their good must be the ruling principle of the mind. The good of the subject is the first object, and not personal aggrandizement. Such are ministers of God for good to the people. Under such rulers a nation will prosper, and rise to that state of greatness and strength, which puts opposition to defiance.

But real greatness rises higher; and that which should entitle to the suffrages of a free people is a pure regard to the principles of virtue. If there should be any resemblance between the rulers of this world, and the Prince of life, surely virtue is the first and most important qualification entitling to the high office of a chief Commander of a State. Clad in robes of innocence and love, how bright was the glory which beamed through the veil of Jesus' flesh! The triumph of virtue, will lay a foundation for national peace and prosperity, which challenges opposition. The glory of Alexander,—the prowess of Cæsar,—and the extensive victories of the modern emperor of France, deserve not a comparison with that of ruling a nation by the principles of virtue and love. Such a ruler will vigorously attack vice and impiety in every form; and redress wrongs done to his subjects. Inspired with these principles, his efforts will be extended to the suppression of profaneness and intemperance, that growing monster, which scatters misery and death all around him.

What can add so much to the glory of a nation, and render it so permanent, as to see its rulers vigorous in the suppression of vice, and promotion of virtue? Is not virtue to a community what health is to the body? What nation can maintain its rank among the nations of the earth, whose rulers are sunk in debauchery and crime? If then, the basis of a free government is the principles of our holy religion, it, at once, becomes impregnable. Mark the distinguished prince of the north of Europe; leading his subjects, by personal example, to embrace the religion of the humble Jesus, the shafts of malice may in vain be aimed at him.



They drop pointless at his side. Such a ruler would be to a state or nation, what the glory of God's presence was to the Israelites. Righteousness indeed, exalteth a nation.

Aware, however, that all men are human, and may therefore err; the frailties we lament are interwoven with our existence. We should ever remember that, "to err is human, to forgive divine." The safety and happiness of a people depend, under God, on the election of men of virtue, as well as talent, to office. When the rulers of a state are peace, and her exactors righteousness, virtue is rewarded, and vice punished: and judgment runs down her streets as a stream, and righteousness as an overflowing river. Such then, is the character of a great and good ruler. And such, when He, who holds the destinies of man in his hands, shall judge the world, will not fail of obtaining their reward.

It now remains that we apply the subject to the present solemn occasion.

Called as we are, fellow citizens, to experience the sudden and unexpected loss of his Excellency **WILLIAM EUSTIS**, Governor and Commander in Chief of this Commonwealth, we would offer a tribute of praise to his memory, and shed the tear of sorrow over the tomb of him, whom the people honoured with their suffrages, and who yielded to death in their service. To respect departed worth, is but the impulse of humanity; and the imperious demand of the social bond.

To eulogize the dead you will not expect me. His worth, his usefulness, his greatness, and devotedness to his country, are too well known to require the feeble aid of my pen. Many events in the political career of this distinguished son of the revolution, might serve to perpetuate his memory, and stamp a value on his exertions for the public good. Connected with all the dangers and perils of the revolution, he yielded not to fear. Few have been in public life so long; and few perhaps, with greater success. His influence



in the revolutionary war is too well known by public documents to need comment. Having filled posts of honour and usefulness, both in the Legislature of this State, and in the Congress of the United States:—Having possessed so far the confidence of the nation, as to receive the appointment of Foreign Minister, and Secretary at War:—Having filled all these offices with ability and independence; and finally closed an active and patriotick career, as Chief Magistrate of this Commonwealth, all attempts to eulogize would be fruitless. Though dead, he yet speaketh. To the life of this distinguished man;—to the acts which have distinguished him as a veteran of the revolution;—and especially to those which have marked his career as Governor of this Commonwealth, we refer you.

Full of years, and high in the estimation of his fellow citizens, he has fallen to rise no more. His worth, his greatness, and his valour, with the firmness of his mind, indicated by his speeches delivered to the house, are, doubtless, fresh in the recollection of many who venerate his memory.

Suffer me then, my fellow citizens, who now lament the loss of a Commander in arms, to address you on this occasion.

Few events transpire which can be more interesting to your feelings: And few which more solemnly admonish you, of the uncertainty of life. The suffrages of a free people have distinguished him, as your leader. But even this could not protect him from the ravages of death. The examples of virtue and courage which he has set before you, are still alive for your imitation. While you respect the departed worth of this great man, copy his virtues, and imitate all his imitable examples. But especially I would remind you of the importance of imitating *Him*, who said to his disciples, “It is enough, put up thy sword.”

A nation whose safety depends on the virtue of the people; and where this virtue exists, is more secure, than that which relies on her arms destitute of virtue. A soldiery vicious and profane, will disgrace their



arms, and plunge the dagger into the vitals of their country. Where it is like rulers, like people, and both are vicious, we could rely with equal safety on the winds of heaven, as on defence like this. May your path be that of the just, that your latter end may be like theirs. The tribute of respect which you pay to your departed Commander we cordially reciprocate. He has fallen to rise no more. May some more able pen do justice to the history of his life. Strikingly does it prove the truth of the text. "In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand."

To the citizens in general.

The novelty of the scene may have brought you together. But while you learn, that "a great man has fallen," you are solemnly admonished, that this, ere long, will be the portion of all. The novelty of the scene will be soon forgotten; but the effect will follow. You will not hear the sound of death in vain. It will be instrumental of arousing the lethargy of your souls, or of sinking you deeper in spiritual sloth. Hear then the voice from the throne of God, speaking through the sepulchre of your distinguished Commander in Chief, "Dust thou art, and unto dust shalt thou return."— May you so live, that, when he who calls you to give up your account, may pronounce on you, that plaudit, "Well done, good and faithful servant, enter into the joys of thy Lord." AMEN.

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